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ABSTRACT

Based on observations made during a 1979-80 study trip, this paper presents a critical view of academic librarianship and libraries in India, emphasizing issues confronting the library profession and its ability to fulfill library objectives in a developing nation. It is noted that modern India is a society closely tied to tradition while at the same time adapting to change, largely through western institutions and technology. The paper describes (1) the nature of Indian society and its implications for librarianship; (2) the complexities of India's higher education system, which is a borrowed institution whose effectiveness is compromised by an inefficient bureaucracy, a lack of skilled teachers, and questionable productivity; (3) the development of academic libraries in modern India, due in part to a strong commercial publishing base and also to the efforts of librarians such as S. R. Ranganathan; (4) library collections, services, and administration at Banaras Hindu University (BHU), located in Varanasi; (5) BHU's library school; and (6) resource sharing and cooperation among Indian libraries. It is concluded that library accomplishments are more difficult to achieve in India's complex social structure than in western nations.
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COPING IN A DEVELOPING SOCIETY:

ACADEMIC LIBRARIANSHIP IN INDIA

by

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ABSTRACT

Modern India is a society closely tied to tradition while at the same time adapting to change, largely through Western institutions and technology. India's higher education system is a borrowed institution whose effectiveness is compromised by an inefficient bureaucracy, a lack of skilled teachers, and questionable productivity. Academic librarianship has had more notable successes in India than other Third World countries, partly due to a strong commercial publishing base as well as the efforts of librarians like S.R. Ranganathan. Elite institutions, such as Banaras Hindu University, have competent libraries, but in India's complex social structure, accomplishments are more difficult to achieve when compared to Western nations.

During the Winter of 1979-80, I was one of 15 faculty from Colorado State University selected to travel and study in India as part of a grant from the (then) U.S. Office of Education. Although the grant was developed around the theme of Indian philosophy and arts, individual pursuits were encouraged as best as could be arranged. For several weeks we were based in Varanasi as guests of Banaras Hindu University and commenced a short course led by University scholars. My own professional interests include scholarly communication in the Third World, and I was fortunate to spend some time with my Indian counterparts both in the Library School and the B.H.U. Library.

The purpose of this paper is to offer a critical, albeit Western view of academic librarianship and libraries in India in the context of a developing nation, emphasizing the particular issues confronting the library profession's ability to fulfill its objectives. For American academic and research librarians, Indian librarianship is relevant because of the large population it serves, the nature of Indian democracy within which it operates, the large publication output in English, and perhaps overall as a crucible for the profession's future.

THE NATURE OF INDIAN SOCIETY AND ITS IMPLICATIONS FOR LIBRARIANSHIP

"Better 50 years of Europe than a cycle of Cathay"
-- Alfred, Lord Tennyson

Tennyson's comment suggests both the innate Western prejudices against the East, as well as inherent contradictions which confuse a Westerner accustomed to linear dimensions of progress. Living in a society which proclaims liberty and the dignity of the individual, one is ill-prepared to confront values proclaiming "patience, obedience, and resignation."¹ No matter that our delegation read extensively and held several pre-trip seminars on the nature of Indian society. Simply adjusting ourselves to the

overwhelming experience of being constantly in large crowds was a painful process. Yet, though diametrical from our conscious values, such experiences for Indians can be mystical (darshan).²

The Western visitor is both attracted and repelled by his observations: the unfathomable population explosion soon to reach 700 million people in a country only one-third the size of the United States; a cultural heterogeneity including 15 distinct language groups; a rampant illiteracy encompassing two-thirds of the population; a per capita annual income of \$150.00; two dominant religions, Hindu and Muslim, though outwardly coexistent, different enough to ignite into bloody confrontation (as indeed occurred after the partition in 1947).

There is another India as well, coping if not overcoming many of its problems. As the "jewel of empire," India was treated benignly by the British, inculcating, or at least implanting European ideals of education, democracy, and economic growth. Even with the phenomenal population increase, India has the capability of feeding itself. India takes pride on being the world's largest democracy, where greater percentages go to the polls than in many Western democracies, including the United States.

Libraries, Bureaucracy, and Development

In the West, libraries are perceived as institutions performing an indispensable role in society: the gathering, organization, and dissemination of information for the public. This maxim is no less the same in India. Libraries are corporate elements of the polity, dependent on benevolent treatment by other public or private agencies. Bureaucracy should be an indicator of modernity since it exists to make government work. Traditional societies do not have this conception, and without it bureaucracies tend to exist for themselves, allowing for mismanagement and unstructured growth.³ Western

management theories are inappropriate because they deal with controlling efficient bureaucracies, which are lacking in developing societies, including India.

Developmental theories and technology transfer have been propagated as methods to bring traditional societies into the Twentieth Century. The decade of the 1960's emphasized industrial and urban economic sectors, while in the 1970's a different approach was attempted, concentrating on agricultural improvement, "appropriate technology," rural services, and a greater participation of the inhabitants in their own development.⁴ International agencies such as UNESCO and the U.S. Agency for International Development have increased the awareness of communication and information in facilitating development. Libraries have not been the foremost beneficiaries of this aid, but India's Five-Year Plans try to relate the information resources of libraries to the development of other sectors of the economy.⁵

Being a Western innovation, technology transfer is not an independent process. It is imparted by foreign agencies onto the traditional society's infrastructure, without always considering the total environment. The new strains of rice and wheat introduced to Third World countries, which we call the Green Revolution, were dependent on costly fertilizers, tolerant middlemen, and a skilled managerial class. Instead, a poor distribution system, rapacious land owners and an ineffective bureaucracy have compromised many of the benefits.⁶ This analogy is applicable to libraries. Computer technology is revered almost as an apotheosis for academic and research libraries. This form of technology transfer is viewed favorably for libraries in developing countries. In reality, the efficacy of bibliographic networks and information retrieval systems is haphazard since the available electric power in India is unreliable to maintain these systems. In the United States, downtime is a debility, hampering the operations of automated systems. Imagine

an intricate network in Calcutta, India's largest city, where outages are so common, people have been known to develop neuroses if the power does not fail at certain intervals! For this reason alone, dependency on sophisticated systems cannot be guaranteed.

The Literacy Paradox

Textbooks used by library school students in India are replete with platitudes about libraries dispensing information for cultural enrichment, enlightened citizenship, and self-aggrandizement. "The nature of society that Indians conceive of, provides social, economic and political opportunities, equally to all" is a common theme found in these texts.⁷ The essence of a library's existence presumes an ability to read and write, along with a literate populace availing itself of a bibliographic treasure chest. The aforementioned illiteracy rate is only one part of librarians' difficulties in providing access. Just finding time to read becomes paramount in a society where hostile conditions detract from this pursuit. The time spent in a bank, or obtaining fuel, or haggling in the market can be all-consuming tasks, sometimes requiring the better part of a day to accomplish. Consider also other impediments, like overcrowding, the lack of privacy, and the enervating climate: Things we take for granted in our ordered lives become manifest obstacles to overcome on a daily basis in Indian society.

Literacy itself is not necessarily viewed as an aspiration for improving one's station in life. The economic unit in India is the joint family: parents, children, uncles, aunts, grandparents, etc. If a child can be useful in the fields, why should he go to school? A 6 year old boy who can carry water to thirsty laborers, or work for a rupee a day in a carpet factory is far more desirable than placing him in a classroom where he is effectively removed as a wage earner. In India, the family is the welfare

agency since government does not provide relief to the indigent. Government could ill afford such relief because, even by Indian standards, half the population is classified within defined poverty levels.

At the other end of the spectrum, college graduates who may be fluent in Hindi and English discover that meaningful employment is not easy to attain due to intense competition in the job market. In a sense, the bloated bureaucracy serves as a channel for incipient junior clerks, in turn contributing little to development. The good intentions of librarians are confronted with formidable barriers in the effort to fulfill their mission.

THE COMPLEXITIES OF OPERATING WITHIN THE HIGHER EDUCATION SYSTEM

"It should be our endeavor to locate at least one library in every village in the country. The use of libraries should not be limited to a few scholars or pandits but the mass of people must begin to read."

--Jawaharlal Nehru

The magnitude of Nehru's wish can be appreciated by the mere fact that 75-80% of all Indians live in villages totalling 550,000 identifiable units. His statement implies that scholars seem to get the best of the deal, that researchers and educators have easy access to university and research libraries. This is far from being true. Although there are now 127 universities as opposed to 37 at the time of Independence, there also exist more than 3,500 colleges located at some distance from satisfactory libraries. These colleges are nominally affiliated with universities, but their connections are tenuous.⁸

Problems in Defining a Role for the University

To arrive at a broader understanding of academic library development and its current functions, it is necessary to evaluate the position of higher education in India. Until the arrival of the British, the learning process was a "Guru-based" method, consisting of a venerable spiritual guide and his

pupil. Education was informal and heuristic. The British brought with them a European model distinctly exogenous to Indian traditions. Even today, the Guru has had immense influence to the point that formal bodies of knowledge, along with structured curricula, the de rigueur of the modern university, have been criticized for departing from traditional norms.⁹ Failing to become an accepted component of society, university education maintains the trappings of a broad-based learning system, but in Western minds the process of transmitting knowledge is often questionable. Instruction is through lectures, usually to large groups of students. The Socratic method, for example, so essential in legal education, is dispensed with in favor of lectures. An American Fulbright scholar, teaching law at Calcutta University, explained to me that such a device would probably not work anyway, since the intellectual level of most of his students ranged from Third Grade to Junior College equivalency.

Language is also a problem. English is still India's lingua franca, and most instruction is offered in English. Many students entering university, however, have a poor facility for English. From the time of Independence, the quality of the language has been reduced to more of a dialect - Indian English. The situation is exacerbated by the official "three language rule" now in practice. This edict promulgates Hindi as the national language, followed by the student's regional language. The third language can be any foreign tongue, and not necessarily English.¹⁰ Although English is a product of imperialism, it does not conjure emotional feelings. Urdu, for instance, is spoken by the Muslim minority, who are 15% of the population, and the Muslims would rather not see Hindi as the official language. Academic libraries are placed in a particular dilemma because many of their collections are in English and will not soon change since a large portion of India's publishing industry prints in English.

The Research Tangle

Within the teaching profession, scholarship and research are obstructed by the seniority system. Upward mobility is discouraged which consequently represses productivity. The character of teaching also hinders research since tutorials and seminars, so essential to creativity, are very much the exception.¹¹ Students rarely read assigned texts, preferring instead they be synopsisized and distributed in mimeograph format.¹² A lack of emphasis on texts, little reliance on seminars where ideas are synthesized from myriad readings, and insubstantial scholarly activity and publication due to seniority all combine to present dire implications for academic libraries. After all, a university's instructional and research programs are the core from which library collections are developed.

THE DEVELOPMENT OF ACADEMIC LIBRARIES IN MODERN INDIA

The Nineteenth Century Experience

Similar to early European libraries, the first Indian libraries were religious in nature. The Muslim invasions of the 12th and 13th Centuries destroyed many monastic collections, but during the Mughal period the emperors restored prosperity and promoted at least the facade of learning at their courts, allowing collections to flourish. By the beginning of the 19th Century the power of the Mughals had long passed and the British were now the arbiters of India's destinies. With it came the entire panoply of European culture, transferred as a thin layer upon the complex Indian social structure. As part of the new educational process, library development became inextricably tied to Western trends.

In the middle of the 19th Century, universities were established in the three "Presidency" cities of Calcutta, Bombay, and Madras. Library

collections began as either gifts or deposits of official publications, and universities were organized at first as affiliating and examining bodies, devoid of programs in instruction and research.¹³ The India Act of 1867 established the India Office Library in London, whose mandate included receiving copies of every book printed in India. Soon, it became a beacon for orientalists as the collection grew to reflect the record of British rule, enhanced by donations from leading nabobs and luminaries of the Indian Civil Service.¹⁴ India did not receive a central library until 1901 with the opening of the Imperial Library in Calcutta. After Independence this became the National Library of India.

The Modern Library Movement and Ranganathan's Influence

Frequent references in the literature to the examination of the state of universities and their libraries by official commissions make it apparent that institutions were having difficulties meeting their obligations.¹⁵ In the 1930's, S.R. Ranganathan became a spokesman as well as catalyst for Indian librarianship and later was internationally recognized for his contributions. His activities were principally in three areas: 1) developing theoretical principles for librarianship (the Five Laws), 2) influencing public policy-makers to use legislation as a vehicle for library improvement, and 3) creating a new classification scheme to better recognize indigenous Indian collections.¹⁶

Besides improving the atmosphere for better library service, Ranganathan affected the course of academic library development through his work with the University Grants Commission, the body responsible for funding India's higher education system (modelled after its British counterpart). In the late 1950's, Ranganathan chaired the U.G.C.'s Library Committee and recommended major changes benefitting academic librarianship. Standards were set for

salaries and the U.G.C. recognized librarians as equivalent to university faculty. As the final report stated:

The high academic and professional qualifications, the combination of academic and administrative responsibilities and the practice in the university all over the world indicate that the status and salary scale of library staff should be the same as that of the teaching and research staff.¹⁷

The recommendations as accepted established four grades of academic librarians corresponding to professors, readers, lecturers, and assistant lecturers. Ranganathan also helped induce standards for the professional degree structure and he urged that libraries receive a fixed percentage of university's total budget.

As with American librarians, the struggle is consistently renewed. Recently, the U.G.C. has attempted to downgrade the status of the profession and funding has often fallen well below the guidelines recommended by Ranganathan and others. In the words of one library scientist:

In spite of this exposition in 1928 (the Five Laws of Library Science) and a lapse of four decades, why have we not generally been able to serve our reader better through a better developed attitude and spirit so essential for the librarians of the nascent India? Dr. Ranganathan not only gave us fundamental laws and theories...but also created favourable conditions of library service.... Why then this lack of enthusiasm? Likewise for real success as librarians we must recognize our reader.... This is lacking in our libraries. Unless we feel the presenceness of the Five laws...in all our library operations we will not be able to function as librarians in a manner that society expects us to function.¹⁸

ACADEMIC LIBRARIANSHIP IN PRACTICE: BANARAS HINDU UNIVERSITY

The study program devised for our delegation by the United States Educational Foundation in India (USEFI) was situated at Banaras Hindu University in the Hindu holy city of Varanasi (formerly Banaras) on the River Ganga (Ganges). Although B.H.U. was not one of the original "Presidency"

universities, it has grown in prestige and influence to be one of India's leading institutions of higher education, emphasizing the humanities, but maintaining strong programs in the sciences (indeed, the Vice-Chancellor, Dr. Hari Narain, is a scientist). The campus enrolls 20,000 students and is self-contained on a wide expanse of land with buildings of uniform architecture of yellow stucco and red trim. A separate affiliated women's college is also on the grounds, whose principal, Dr. Sarojini Varshney, was the program director for our course of study. She was also instrumental in establishing many useful contacts.

Library School

The University boasts a fairly dynamic library system as well as a progressive library school. A respected library scientist, Dr. P.N. Kaula, is Dean of the Faculty of Arts, and also edits the Herald of Library Science, a known professional journal published at B.H.U. The library school's 5 year program has 70 undergraduates, with 18 enrolled in the graduate program (15 reading for the M.L.S., and 3 reading for the Doctorate). The courses are traditional, not unique to particular issues in Indian librarianship. There are plans to initiate a Ph.D. program in information science, and a computer is available for library science students, but they must travel elsewhere to use large computers. Not surprisingly, Indian library schools are well behind their American counterparts in training for automation, so this incipient program is expected to be a vanguard.

B.H.U.'s library school was founded in 1941 (the first was at Madras University in 1937). Finding positions upon graduation are difficult, but there is no diminishment in applications. Only recently, over 1,000 people applied for 40 openings at B.H.U. Students are required to spend from two weeks to a month interning in a library (derived from the British system in

which prospective candidates spend a year in a library before attending library school). Library school faculty are treated equally with other university faculty (as evidenced by Kaula's eminent position in the University hierarchy), though standards vary among universities. B.H.U.'s library school employs 5 full time faculty.

Central Library

The central library's design is modelled after the British Museum main reading room. B.H.U.'s founder, Pandit Mohan Malviya, had visited the British Museum and sought to utilize this pattern for the library. It is the largest academic library in India, with collections totalling over 700,000 volumes. The central library is primarily humanities and social sciences oriented, with materials mostly in English. Other major languages collected are Hindi and Sanskrit. The collections are arranged according to Ranganathan's Colon Classification, and staff are following AACR guidelines for descriptive cataloging. There are also several departmental libraries, mostly for the sciences. They are nominally under central library control but they exercise independence in book selection. The Head Librarian, Dr. H.D. Sharma, spent some time in the United States as a Fulbright scholar, studying and receiving his advanced library degrees here. The staff is relatively large, 95 full time, of whom half are professionals. Another 50 are employed to do custodial work. The library has yet to receive budget cuts, but Sharma feels money is a large problem.

Except for actual government libraries, India does not maintain a depository system for documents. B.H.U. has standing orders for all U.N. publications and these documents are classified according to the U.N. system. Indian documents are generally available in New Delhi, although some agencies forward their publications to B.H.U. Like American University libraries, the

reserve system is a major conduit for supplying undergraduate readers and a "textbook bank" has been kept up until recently. Plans are to move this collection away from library control. Sharma is not unhappy about this development since it has required extensive monitoring along with reduced staff time for other activities. The library also specializes in regional interests, such as the handloom industry, and a manuscript collection of about 10,000 pieces is maintained, mostly in Sanskrit and Persian.

Acquisitions funds are controlled by the library and recommendations are forwarded from the faculty. Sharma is a strong believer in this method, since "it is the librarian's duty to see there are no gaps." Books are selected primarily by Sharma and his Deputy Librarian. They rely mostly on reviews, such as Choice, Times Literary Supplement, and the Bookseller. Unlike many American academic libraries, approval plans are not utilized. There are, however, interesting approximations. One Indian book distributor sends B.H.U. the same material received by the Library of Congress office in New Delhi which covers Indian works in English. Unlike most developing countries, India has a large indigenous publishing industry with a great percentage of material printed in English. The library has blanket orders with many of these publishers and a fair number of books are imported from abroad. 60% of the acquisitions budget is allocated for renewals, and like the United States, inflation is a major problem with prices increasing for journals at a 15% rate (1978-79).

A current awareness service is provided for new journals and books. An accessions list is prepared frequently and the journal list is updated each year and sent to department chairmen. No active instructional program exists for classes. Deans of the faculties are notified, who on occasion will send students to the library. Signs are sometimes placed in the lobby of the library to advertise instruction and orientation, but says Sharma, this has

only been partially successful, chiefly with new students. In general, Sharma believes students make good use of the collections, but he finds faculty use disappointing.

Use of materials is not a factor in book selection, and collections are only infrequently examined for these purposes. More occasionally, collection inventorying is employed to determine theft and mutilation. "We beat you on that," says Sharma. From questioning the staff, I gained the impression they consider this a major concern.¹⁹ One staff member has even written a book on the subject.²⁰ Losses are also heavy from deterioration of materials. Most Indian imprints are printed on inferior quality paper and poorly bound, at least by Western standards. Taken together with the hot, muggy climate, the lack of environmental controls, and little money for microconversion, India's academic libraries are faced with almost insurmountable odds to preserve their collections.

Since India has no true equivalent to our notion of free public libraries (they are more approximate to subscription libraries), B.H.U. Library has set up "study centres" in Varanasi which are open to the public. Authorities have even encouraged B.H.U. to open children's libraries, but Sharma feels this is beyond their means. The library is also involved with literacy programs. Some classes are held in the library for staff working at B.H.U., which are taught in English, Hindi, and even Sanskrit. A small outreach program is progressing in a nearby village, taught by students who are paid by the library. Writing materials, books, and blackboards are furnished. The Vice-Chancellor would like this program to be a prototype and expanded to other villages.

Resource Sharing and Cooperation

Resource sharing is less developed and reliable for supplying readers and supporting on-site collections. There are several reasons for this, partly alluded to in earlier sections of this article. The communications technology is poorly diffused, transport systems are inefficient, bibliographical utilities are poorly organized, and apex systems, like the Library of Congress for American libraries, are poorly organized. B.H.U. Library loans only about 200-250 items per year, and borrows slightly more. It is a bit surprising to see the largest academic library in India as a net borrower!

Cooperative efforts are small in scale. "Zonal" and regional libraries have been much discussed, and this also was one of Ranganathan's goals. Little however has been done to create an All-India interconnecting system.²¹ There is also little activity on a commercial basis, with book processing firms less in evidence than in America. The Indian National Bibliography project, begun in 1967, has made the National Library in Calcutta more responsive to such needs, especially for India's smaller colleges, but there is much to be done.²² National library services in developing countries are hampered by "a characteristic desire for autonomous individual action; an unwillingness to form wider units of service; and lack of books designed to keep the new literate reading..."²³

Cooperation on an international level has not greatly affected India's academic and research libraries since much of this effort has been directed towards public and governmental library services. The primary focus has been to relieve illiteracy and provide basic educational opportunities. UNESCO has been a leader in this field with its philosophy of "fundamental" education. The Fulbright program has been a more notable success for Indian academic librarians who have had the opportunity, like Dr. Sharma, to study in

the United States and bring new ideas back to their country.

CONCLUSION

When approaching Calcutta from a certain direction, a billboard on the highway proclaims in large letters: "Calcutta is Forever." Is this a challenge to those who believe Calcutta is the apocalypse of urban degeneration? Or is it the blind sang froid of a society moving in its own way, as it has for the millenia? India is a tolerant society and will probably accept both observations. Earlier, I posed the observation that the library profession in India could be a crucible for Western librarianship. Are librarians in India experiencing what are now only symptoms in our own society: a functional illiteracy, a decline in reading habits, a stifling bureaucracy, a questioning of the purposes of higher education, and an emphasis on the trappings of education as opposed to its substance? My experience at Banaras Hindu University leads me to believe that the system does work when there is mutual respect between the library and its parent institution, and a healthy base of support exists among faculty and administrators.

But India is still a traditional culture where the bulk of the population is unaffected by the work done by librarians. As V.S. Naipaul remarked: "India cannot respond in her old way, by a further retreat into archaism. Her borrowed institutions have worked like borrowed institutions; but archaic India can provide no substitutes for press, parliament, and courts."²⁴ For Indian academic librarians this is the most difficult task, to make society realize there can be no substitute for a library's contents.

ENDNOTES

1. Herbert J. Muller, Freedom in the Ancient World (New York: Harper and Row, 1961), p.xii.
2. Marshall McLuhan, Understanding Media: the Extensions of Man (New York: McGraw-Hill, 1964), p.110.
3. Ronald C. Benge, Cultural Crisis and Libraries in the Third World (Hamden, Conn.: Linnet Books, 1979), p.17.
4. Emile G. McAnany, ed., Communication in the Rural Third World: the Role of Information in Development (New York: Praeger, 1980), p.xi.
5. Jogesh Misra, History of Libraries and Librarianship in Modern India Since 1850 (Delhi: Atma Ram, 1979), p.125.
6. Benge, Cultural Crisis and Libraries in the Third World, p.23.
7. Misra, History of Libraries and Librarianship in Modern India Since 1850, p.87.
8. Amrik Singh and Philip G. Altbach, eds., The Higher Learning in India (Delhi: Vikas Pub. House, 1974), p.viii-ix.
9. Edward Shils, "The Academic Profession in India," in Amrik Singh and Philip G. Altbach, eds., The Higher Learning in India (Delhi: Vikas Pub. House, 1974), p.203.

10. Cf. "Trilingualism in Malaysia," Christian Science Monitor (April 14, 1980), p.17. English was formerly a major language of instruction, but is now being phased out. By 1983, only Malay will be offered at the secondary level. The elimination of English is a serious concern since professional people consider it to be an international language, essential for commerce. Many Chinese and Indian inhabitants of Malaysia prefer English because it is a "neutral" tongue.
11. Suma Chitnis, "Teachers in Higher Education," in Amrik Singh and Philip G. Altbach, eds., The Higher Learning in India (Delhi: Vikas Pub. House, 1974), p.241.
12. This is not always easy. Calcutta University, with an enrollment of 200,000, has only one ditto machine.
13. Jagdish Saran Sharma, Library Organization (New Delhi: Vikas, 1978), p.129.
14. Misra, History of Libraries and Librarianship in Modern India Since 1850, p.27-28. These bequests included private collections from some of the "Men Who Ruled India," such as Orme, Mackenzie, Warren Hastings, A.C. Burnell, and B.H. Hodgson.
15. Sharma, Library Organization, p.130-31. This can be attested by reports from the following commissions: the Hunter Commission in 1882, reporting the condition of libraries as poor; the Indian Universities Commission in 1902, stressing neglect of university libraries and encouraging the addition of reference services; the Calcutta University Commission in 1917, commenting on library inadequacies; the Hartog Committee in 1929,

observing further neglect of university libraries; and the University Committee in 1938, observing that financial aid is decreasing.

16. Ranganathan's contributions are described in the following works: The Five Laws of Library Science, 2d ed. (Bombay: Asia Pub. House, 1963); Colon Classification; Basic Classification, 6th ed. (Bombay: Asia Pub. House, 1963); Library Development Plan; Thirty-year Programme for India, With Draft Library Bills for the Union and the Constituent States (Delhi: University of Delhi, 1950).
17. India. University Grants Commission, Universities and College Libraries, Containing the Report of the Library Committee of the University Grants Commission, and its Proceedings of the Seminar on "From Publisher to Reader" Held on March 4-7, 1959 (New Delhi: 1965), p.66.
18. Shukla, Lalita S., Basic Foundations of Library Science (Delhi: Metropolitan Book Co., n.d.), p.60-61.
19. Cf. Sharma, Library Organization, p.82. "Even Sadhus pilfer the reading materials." This is especially unforgivable since these itinerant Hindu holy men renounce all worldly belongings.
20. Badri Prasad, Problems of Misplacement, Mutilation, and Theft of Books in Libraries (Varanasi: B.P. Goswami, 1968).
21. Shukla, Basic Foundations of Library Science, p.24 and 52.
22. D.R. Kalia, "Book Processing Centres in India: a Review," in H.D.L. Vervliet, ed., Resource Sharing of Libraries in Developing Countries (Munich: K.G. Saur, 1979), p.125-126.

23. Marietta Daniels Shepard, "National Planning for Library Services in Latin America," in C.V. Penna, The Planning of Library and Documentation Services, 2d ed. (Paris: Unesco, 1970), p.149.
24. V.S. Naipaul, India: a Wounded Civilization (New York: Knopf, 1977), p.9.